The Prayer: A key to the Divine Affinity

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Foreword

In the name of Allah, the Most Gracious, the Most Merciful

All praise is due to Allah, the Lord of Universe, and peace and blessings be upon the Prophet Muhammad, his family and all his companions.

To proceed,

I came to know about the compendium titled: “The Prayer: A key to the Divine Affinity” authored by Amal bint Ibrahim An-Nashwan. I found it to be a blissfully beneficial compendium illustrating the issues of vital importance. The pragmatic approaches adopted in compiling this compendium make it utterly beneficial and outstanding.
I ask Allah to make it valuable and bestow the ample reward on the author for this beneficial work.
At the request of the author, I penned down this foreword.

Peace and blessings be upon the Prophet Muhammad, his family, and all his companions.

Dr. Falih Bin Muhammad As-Saghir

Dedicated

To everybody who raised his hands to Allah.
To everybody who is incessantly praying to Allah without losing hope.
To everybody who prays with faith, anticipation, and hope.
To the utterly dejected individual who believes that only Allah can relieve him of his griefs.
To everybody who has long been sick with the unwavering belief that only Allah can heal his ailment.
To everybody who is on the brink of losing hope in the acceptance of his prayer.
To everybody not raising his hands to Allah to get his needs fulfilled.

A glimpse

{وَإِذَا سَأَلَكَ عِبَادِى عَنِّى فَإِنِّى قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ ٱلدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا۟ لِى وَلْيُؤْمِنُوا۟ بِى لَعَلَّهُمْ يَرْشُدُونَ} البقرة: ١٨٦

[When My servants ask you (O Prophet) about Me: I am truly near. I respond to one's prayer when they call upon Me. So let them respond (with obedience) to Me and believe in Me, perhaps they will be guided (to the Right Way).] 2:186

Words that shine forth, phrases that overwhelm one's intellect and catch his heart. The verse enthuses with the feeling that how Great and Glorious the Almighty is and still how near He is to you. It instills in your heart the hope in Allah's abundant bounty and blessings.

Preface

All praise is due to Allah, Whom we praise and from Whom we ask help and forgiveness. We seek refuge in Allah from the evils of ourselves. He whom Allah guides has no one who can lead him astray, and he whom He leads astray has no one to guide him. I testify that there is nothing deserving of worship except Allah, and I testify that Muhammad is His slave and Messenger.

{وَإِذَا سَأَلَكَ عِبَادِى عَنِّى فَإِنِّى قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ ٱلدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا۟ لِى وَلْيُؤْمِنُوا۟ بِى لَعَلَّهُمْ يَرْشُدُونَ} البقرة: ١٨٦

[When My servants ask you (O Prophet) about Me: I am truly near. I respond to one’s prayer when they call upon Me. So let them respond (with obedience) to Me and believe in Me, perhaps they will be guided (to the Right Way).] 2:186

This is an amazingly spectacular verse that enthuses one with feeling of the nearness and affection of Allah. It fills one with a strange sense of vitality and the presence of the strong bond of servitude between the servant and the Lord that covers him with contentment and respite.

My reflection on this verse culminated in some meaningful takeaways, outputs, and profound insights into the meanings and connotations of the verse. I recalled many stories, anecdotes, and accounts that take the servants closer to their Lord with prayer; servants whose prayers where not only accepted but requited with a lot of blessings and bounties. It made me confident enough to announce that I would initiate a lecture series. I requested some sisters to assist me with their accounts and stories relevant to this verse provided they should be true and they have experienced them. May Allah abundantly reward them.

I delivered the lectures substantiating my points with the accounts and stories related to me. This approach made the lectures highly influential. I came up with the idea to compile those lectures into a written format for the wider benefit.

With accounts and stories described in this booklet, I do not intend to firmly assure endorse the viability of the promise of Allah, however, I do not have an iota of doubt in the authenticity of the promise assured by Allah. Those stories

have been described in the book only to pique the interest of the attendees.

I ask Allah to make it widely acclaimed and beneficial, and make it an antidote to heal the wounded spirits, instill the contentment in the injured hearts, and give recovery to the shattered breasts.

I extend my gratitude to everybody assisted me with any idea, useful information, or instruction, and everybody who contributed to the publication of the book. May Allah reward them in full.

I am grateful to Dr. Falih As-Saghir for sparing his precious time to pen down the foreword to this book.

I ask Allah to bestow his ample reward on all. He is Competent over all thing.

Peace and blessings be upon our Prophet Muhammad.

Amal bint Ibrahim An-Nashwan

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Prayer is an exceptionally enormous blessing bestowed by The Almighty upon us. Allah orders us to pray and He promises to respond to our prayer.

The prayer is of utmost significance and infinite benefits. In our religion, it occupies the exalted rank. It brings countless blessings and wards off innumerable adversities.

The prayer is comprehensive to Tawhid (monotheism) and exclusive devotion to Allah in the worship. When we devote ourselves to Allah with prayer, we exclusively worship Him with a firm belief that it's only He Who responds to our prayer. Nobody is worthy to be prayed except Allah. The prime essence and the fundamental principle lie in the prayer which is to worship Allah alone.

The prayer is shield to safeguard the believer in the world. Allah bestowed upon us this blessing to enable us to call Him in any situation and time. Nothing restricts us from prayer, for it's not exclusive to any particular time or favorable condition. It's true that the prayer is more likely to be responded in some specific times specified by Hadith, however, it does not imply that we should pray only in those times.

Ibn Qayyim said: When Allah intends to bestow His bounty upon somebody, He opens up for him the door to humbleness and meekness, makes him always take refuge in Him only, enables him to figure out his shortcomings, flaws, ignorance, and defiance, and empowers him to envisage the favor, blessing, compassion, grace, bounty, and blessing of his Lord. [1]

Keep in mind that when Allah opens the door to prayer for you, it indicates that He wants to

[1] Kitab Al-Wabil As-Sayyib Minal Kalim At-Tayyib (1/7).

shower His blessings upon you. When Allah opens the door for you to meekness and humility before Him, and always taking refuge in Him, it also implies that He intends to cover you with His bliss and bounty.

It's surprising to note that there are people who are utterly miserable, despondent, and needy, but they still do not think of praying to Allah. By God, it’s the gravest deprivation and wretchedness. Such people are deprived of the pleasure of praying, imploring, and whispering to Allah.

Allah has made the door to prayer wide open in all circumstances. Even if He does not accept our prayer, He fills our heart with composure. So, what does impede us from praying to Allah? What makes us knock the doors of people, resort to the humanely efforts and means and dismiss the thought to knock the door of prayer? I do not advise you to pray and await without spending any efforts, rather I suggest you to make the prayer the first and foremost means. The virtuous predecessors prayed to Allah even if there shoes lace was cut. It indicates how enormously their hearts were filled with faith and attached to Allah. They handed all their affairs to Allah and completely relied upon Him. The Almighty says:

{إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ} الفاتحة: ٥

[You alone we worship and You alone we ask for help.] 1:5

We worship Allah alone exclusively devoted to Him only. We cannot worship Him without seeking His help. This is the point that connects these two phrases: [You □alone□ we worship and You □alone□ we ask for help.].
Hence, every Muslim must ask Allah to assist him on worship. Since prayer is a kind of worship, if there was no help from Allah, we would not have been able to pray to Him.

Allah is Affluent…Hence, you must not think that you should not ask Him for something that is not in His possession.
Allah is Generous…Hence, you must not think that you should not ask Him for something that He would withhold out of His stinginess.
Allah is Powerful…Hence, you must not think that you may not ask Him for something that is out of His jurisdiction and He is unable to give it to you.
Allah is All-Responding. He responds to everybody who calls Him. His response is comprehensive to all, irrespective of whoever they are and in whatever situation they are. His promise to respond the prayer is generally applicable to all. Moreover, in responding the prayer, He gives some privilege to those who are submissively obedient to Him and His ordained laws. He also especially responds to those who have detached all their hopes from the creatures and consolidated their bound with Allah out of his hope, anticipation, and awe.

Allah is Merciful and Powerful. Hence, do not succumb to despair even in the worst situation. Have faith in the promise made by Allah. The Almighty is Generous, All-Affluent, Competent, and All-Responding. He is competent over all thing. Nothing can render Him incompetent. He raised the sky without column. He is not overpowered by inability and idleness. To accomplish anything, He just dictates: “Be”. To accomplish anything, He does not need the support from His poor and in powerless slave.

In one of the authentic Hadith Qudsi Allah says: O My servants, were the first of you and the last of you, the human of you and the jinn of you to rise up in one place and make a request of Me, and were I to give everyone what he requested, that would not decrease what I have, any more that a needle decreases the sea if put into it. [2]

If all the past and upcoming living beings of mankind and jinn were to assemble in one place and time and ask Allah to fulfill their diverse needs, it will not reduce anything from His possession if He fulfills all their needs. Imagine how perfect are the might, kingdom, and the treasures of Allah. They are inexhaustible. Ibn Rajab says: “This Hadith inspires the servants to ask Allah and hand their needs over to Him only.” [3]

If you have plenty of needs, do not ask Allah to fulfill any of them out of your hesitation, and do not think that He may not be Able to fulfill all

[2] Sahih Muslim (2577)
[3] Jami’ul Ulum Wal Hikam (2/673)

your abundant needs. Do not ask Allah to satisfy some limited needs only, but fervently express all your ambitions to Him. His Hands overflow with generosity throughout the day and night, and the depository of His blessings are inexhaustible. Always be mindful of the fact that The Almighty is All-Affluent, Gracious, and All-Responding. Never deem anything to be unfeasible and huge enough to be beyond His might. Allah is Ever-Responding, but He wants us to worship him with prayer.

Prayer is one the blessings of Allah upon us. Everybody is free to express his inner most feeling in whatever words he wants. For prayer, He does not specify any particular language or eloquently articulated phrases, and He does not even want us to utter our prayer in well-arranged words and diction. If we comply with the etiquettes of the prayer laid down by the Messenger of Allah (PBUH), our prayer is more likely to be responded. It is commendable to utter those supplications enshrined in the Quran and Sunnah.

Luqman said to his son: “My son, let your tongue be accustomed to seeking forgiveness, for Allah has prescribed some times when He does not dismiss the request of anybody asking Him for anything.[4]

The following verse accommodates both *Tawhid* (monotheism) and *Istighfar* (seeking forgiveness).

[4] Tafsir Ibn Rajab (2/653)

{فَٱعْلَمْ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱللَّهُ وَٱسْتَغْفِرْ لِذَنۢبِكَ} محمد: ١٩

[So, know well, O Prophet, that there is no god worthy of worship except Allah. And seek forgiveness for your shortcomings.] 47:19

Hence, prayer is closely connected with Tawhid. Everybody attached to Allah alone with all his heart, will attain his aspirations. It's good to ask and implore Allah in the name of Tawhid, as He said:

{رَّبَّنَآ إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِى لِلْإِيمَٰنِ أَنْ ءَامِنُوا۟ بِرَبِّكُمْ فَـَٔامَنَّا رَبَّنَا فَٱغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّـَٔاتِنَا وَتَوَفَّنَا مَعَ ٱلْأَبْرَارِ} آل عمران:١٩٣

[Our Lord! We have heard the caller1 to true belief, proclaiming, 'Believe in your Lord alone,' so we believed. Our Lord! Forgive our sins, absolve us of our misdeeds, and allow us each to die as one of the virtuous.] 3:193

In this verse, they asked Allah for forgiveness in the name of their *Iman* (faith) and *Tawhid*.

It is narrated that when Qutaiba bin Muslim headed to the ottomans in his expedition, he was terribly scared by them. He inquired where is Muhammad bin Wasi. He was informed that he is right there in the right regiment reclining on his bow and raising his fingers to the heaven. At seeing this, Qutaiba said: "Those fingers are

more adorable to me than one lakh shining scimitars and brave youths.”[5]

The prayer is the prime source of the real might and power. No matter how mighty, monstrous, savage, agitated, and frenzied the tyrant is, he faints and melts away just seeing the victim raising his hands to the heaven. It renders him senseless in awe and fear, for he does not know what his victim is complaining of in his prayer, and he is certain that there is a Lord who especially responds to the prayers of the oppressed ones.

[5] Siyar Aalaamin Nubala (6/270)

Some enlightenments on the significance of the prayer

Note it down that the most blessed individuals are those who realizes that prayer is one the enormous blessings of Allah upon them. When you come to realize this fact that Allah has done a great favor to you when He bestowed the blessing of prayer on you, you will pray even if your needs are not fulfilled, for it makes you feel that Allah is close to you and he has blessed you with something not given to others.
It feels great when you pray with certainty that Allah listens to you. Most blessed are those who have unwavering faith that their prayers will be answered and that Allah is All-Hearing to their call. Allah says:

{قَدْ سَمِعَ ﷲُ قَوْلَ ﷲَّتِى تُجَـٰدِلُكَ فِى زَوْجِهَا } المجادلة: ١

[Indeed, Allah has heard the argument of the woman who pleaded with you ﷺO Prophetﷺ concerning her husband.] 58:1

Prayer is of worship as described in a Hadith narrated by An-Noman bin Bashir (may Allah be pleased with him) that the Messenger of Allah (PBUH): “Prayer is worship.” He then recited this verse:

{وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكم} غافر:٦٠

[And your Lord said, If you call on me I will answer you.] 40:60[6]

The prayer is an armor to protect you against the enemy and the predicaments. The Messenger of Allah (PBUH) said: Seek refuge in Allah against four things. Seek refuge against the turmoil, attacks of misfortune, from being destined to an evil, and malicious rejoicing of enemies. [7]

Commenting on this Hadith, Sheikh Ibn Baaz said: One should seek refuge in Allah against these calamities as to avert their detrimental effects.
The word “Attacks of misfortunes” means to be stricken by some evil that causes misfortune and misery and pushes one to the abyss of sins and shirk. May Allah protect us.

[6] At-Tirmizi (3247)
[7] Sahih Al-Bukhari (6616)

The man tends to resort to the means of deliverance and seeks refuge in Allah against the befalling misery, unsolicited misfortune, malignant joy of enemies, and being destined to an evil. This what a believer is characterized by. He asks his Lord for safety. The enemies joyfully mock him when any misfortune strikes him. For this reason, he looks for the safety against the misery or the calamity that befalls him. Likewise, he seeks refuge in Allah against the turmoil that might thrust him to the puddle of sin and things forbidden by Allah. Hence, the believer takes refuge in Allah from these devastating tribulations as to avert their fatal consequences such as sins, evils, and misfortunes that invoke the mockery of the enemies. He also seeks refuge in Allah against getting involved in things forbidden by Allah that might bring the ill-fate upon him. Allah is the One Who destines the ill and good fate. The acts of obedience and disobedience are also destined by The Almighty. Hence, the believer asks his Lord to protect him against the ill-fate that plunges him to the mud of sins, evils, and the acts of shirk. May Allah protect us. [8]

The prayer opens up one's breast to release all the melancholies and clear the backlogs. Even if one's prayer is not responded, his heart attains the contentment and composure to know that Allah is All-Kind, All-Affluent, All-Powerful,

[8] The programme titled Noor Ala Ad-Darb published on the website of Sheikh ibn Baaz (May Allah have mercy on him).

Gracious, and All-Responding. Hence, the prayer is the genuine means to seek refuge in Allah, instill the faith in Glory of The Almighty, His response, and enthuse one with the contentment with Allah's decision and the divine blessing. All such aspects of prayer make one imbued with a sense of calmness and serenity. Sometimes you start to feel ecstatic in your suffering when you have an unwavering faith that the One Who has destined this suffering for you wisely handles all affairs, and knows everything. The Prophet (PBUH) said: "A Muslim, male or female, continues to remain under suffering in respect of his life, property and offspring until he faces Allah, the Exalted, with no sin record". [9]
Hence, Allah destines the suffering for you to bestow His rewards on you if you stick to patience, contentment, prayer, and faith.
The prayer is the path take leads you closer to your beloved and fills you with a sense of tranquility and serenity. It makes you as calm as the infant in the warm and cozy lap of his affectionate mother. Hence, you must acknowledge the blessing of the Benefactor upon you. It's the Almighty Who sends down His mercy to fill us with contentment, ecstasy, and gratification after we pray. Even if we do not attain our desire the prayer crams our hearts with satisfaction and delight.

When you complain to anybody of your ordeal, it makes you feel humiliated. He may heed to your

[9] Sahih At-Tirmizi (2399)

problem or dismiss to redress it, or pretend to be occupied. He may or may not help you sort your issue out. Even if you find a solution, it might not be up to mark. On the contrary, the scenario is completely different with The Almighty. When you pray to him, your heart brims over with contentment. Allah loves those who ask Him, and He gets angry if you do not ask Him, as an Arab poet illustrates it:

It invites Allah’s wrath of you do not ask Him. On the contrary, if you ask human beings, they get enraged.

Above all, when you believe that whatever Allah chooses for you is definitely favorable to you, it transcends you to the state of composure and calmness.

The prayer indicates one’s trust in Allah. For when a am raises his hands to Allah, it signifies his great trust in Allah.

When anybody suffers in terms of his soul, property, children, and the straitened circumstances, he gets depressed when he measures his suffering from the human perspective. In this bleak situation, he seeks refuge in Allah, implores Him with all his faith that whatever Allah has ordained for him is conducive to him which cannot be measured by human parameters, that the laws of nature do not apply to the divine realm, and that The

Almighty is the one who handles all the affairs of the universe and when he wants anything to come into existence, he just dictates: “Be”, and it immediately comes into existence. Such a feeling makes his heart overflow with complete trust and faith in Allah and makes him raise his hands for the prayer.

If you are a patient completely bedridden for a couple of months, you feel like a burden on your family and the physician upsets you with his human perspective with no anticipation for your recuperation, you must not crumble down, rather attach your heart with the One Who operates all the affairs of heavens and the earth, about Whom the Quran said:

{وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ} الشعراء: ٨٠

[.And He alone heals me when I am sick]
26:80

And the Messenger of Allah said: “Allah has not sent down a disease without sending down remedy for it”.[10]

You must attach your heart to the One about Whom having good thoughts is a part of well-conducted worship, whose mercy lies in the

[10] Al-Bukhari (5678)

worship, the One Who just makes things come into existence with a mere dictate of “Be”, the One Who alone eliminates all the harm, the One Whom no disease strikes, and the One Who is Competent over all thing, and nothing can overpower Him in the earth and the heaven.

When you pray to Allah, you feel elevated with a sense that you pray to the One Who is Glorious, Magnanimous, magnificently Affluent and Kind. Who else is there to render your soul inert and listless if you attach to such a Magnificent Entity? It rather makes you feel exalted in your spirit and courage, soar up to the sublimity, and aspire to achieve the best. The person who prays, takes shelter in a firmly stable abode that helps him out in all his affairs, and expects nothing from the creatures.

Ibn Taimia said: “When anybody harbors a good hope in The Almighty’s bounty and blessing, and that He alone can satisfy his needs, it makes him firmly devoted to Him and liberates him from the slavery of the creatures. Hence, one’s hope in the creatures makes one subordinate to them, while his hope in The Almighty fills his heart with affluence. [11]

When one’s prayer is consistent with all the terms necessary to get the prayer responded, it is assured by Allah that his prayer yield the ample fruits and blessings.

[11] Risaalatul Ubudiyyah (86)

Abu Sa'id al-Khudri reported the Prophet (PBUH) as saying, “Any Muslim who makes a supplication containing nothing which is sinful or which involves breaking ties of relationship will be given for it by God one of three things: He will give him a speedy answer, or store it up for him in the next world, or turn away from him an equivalent amount of evil.” Those who heard it said they would then make many supplications and he replied that God was more ready to answer than they were to ask.”[12]

One can make as many supplications as he wants. The more one prays, the more Allah bestows, and his depository never falls short of funds.

This Hadith assures one of getting his prayer responded provided his prayer does not involve sinful act or breaking ties of relationship. His prayer will be responded in the tree ways. The prayer always returns good to him. It will either be responded instantly, or postponed to another day, or it turns away from him an evil or woe. This is something far better than having one’s need fulfilled. Sometimes one thinks that his prayer was not responded without even knowing that it turned away some malicious evil from him. It signifies that Muslim’s prayer never goes in vain, rather it is responded either promptly or lately with the favour of The Almighty. Hence,

[12] Sahih At-targhib (1633)

the believer should not give up asking his Lord in any situation. Allah says:

{وَإِذَا سَأَلَكَ عِبَادِى عَنِّى فَإِنِّى قَرِيبٌ} البقرة: ١٨٦
[When My servants ask you (O Prophet) about Me: I am truly near.] 2:186

Unlike other verses, in this verse The Almighty says: I am truly near, when His servants ask about Him. On the other hand, in many verses, when they asked, the Almighty answered differently. For instance, look at the following verses:

{وَيَسْـَٔلُونَكَ عَنِ ٱلْيَتَـٰمَىٰ قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ} البقرة: ٢٢٠
[And they ask you (O Prophet) concerning orphans. Say, “Improving their condition is best.] 2:220

{وَيَسْـَٔلُونَكَ عَنِ ٱلْمَحِيضِ ۖ قُـلْ هُـوَ أَى فَذ عْتَزِلُوَاالنِّسَـآءَ فِى ٱلْمَحِيضِ، وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ} البقرة: ٢٢٢

[They ask you (O Prophet) about menstruation. Say, “Beware of its harm! So, keep away, and do not have intercourse with your wives during their monthly cycles until they are purified.] 2:222

{وَيَسْـَٔلُونَكَ عَنِ ٱلرُّوحِ ۖ قُـلِ ٱلـرُّوحُ مِنْ أَمْـرِ رَبِّى} الإسـراء: ٨٥

[They ask you ﷺ about the spirit. Say, “Its nature is known only to my Lord.] 17:85

Now look at this verse:

{وَإِذَا سَأَلَكَ عِبَادِى عَنِّى فَإِنِّى قَرِيبٌ} البقرة: ١٨٦

[When My servants ask you ﷺ about Me: I am truly near.] 2:186

This is the only verse with direct response from the divine realm. Here the Almighty Himself replies with no medium to indicate his closeness and prompt response to His servants.

O servant, when you pray to Allah with devotion, hand all your affair over to The Almighty. Even if He does not respond, He bestows rapture and tranquility on your heart that relieves you of the burden and sorrows, or impels out the woe, or stores the reward for you. Hence, the prayer is always beneficial for the servant.

You might have seen people who continue to ask Allah for years with no response. They continue to worry about the acceptance, but it does not mean that Allah does not hearken to their prayer. Allah feels ashamed to let anybody go empty handed when he raises his hands to Him. When we are convinced that Allah surely responds to our prayer in of the above-mentioned forms, we are able to justify the

situation of those whose prayers seem to be unanswered despite complying with all the terms and our faith gets more consolidated in the fact that a believer's prayer never goes awry.

One of the predecessors said: When I ask Allah to fulfill my need and He fulfills it, I rejoice once, and if He doesn't, I rejoice many times, for the later one was the choice of The Almighty Who knows the unseen.

Ibn Baaz said when he was told that some people pray, and if their prayer is not answered, they quit praying:

The Messenger of Allah (PBUH) said: The prayer of every one of you is answered if he does not grow impatient and says: I prayed but it was not answered.

Same is true with such people who say that I kept praying, but still it was not answered, and eventually he gives up praying. You must not fall back and quit the prayer, rather you should adhesively stick to it in meekness and introspect yourself. [13]

Bear in mind that Allah is All-Wise and All-Knowing. His profound wisdom adjourns the response to your prayer. The response to the

[13] Noor Ala Ad-Darb available on the website of Sheikh Ibn Baaz.

prayer of the Prophet Jacob (PBUH), for instance, was adjourned despite he was the Prophet. Hence, the Almighty sometimes postpones the response for some profound wisdom as He might give you something better or ward off some woe from you, as it is illustrated in the aforementioned Hadith: “Any Muslim who makes a supplication containing nothing which is sinful or which involves breaking ties of relationship will be given for it by God one of three things: He will give him a speedy answer, or store it up for him in the next world, or turn away from him an equivalent amount of evil.” Those who heard it said they would then make many supplications and he replied that God was more ready to answer than they were to ask.”[14]

The prayer wards off the impending misery, and relieves one of his existing woe as well.

The Messenger of Allah (PBUH) said: Nothing averts the Divine Decree but prayer. [15]

Commenting on this Hadith, Sheikh Ibn Baaz said: There is no contradiction in this Hadith. It signifies that prayer is one of the effective means to fend off the anguish and woe. The Almighty has preordained the destinies along with their causalities. Some destinies can never be fended off such as death and senectitude, whereas some

[14] Sahih At-targhib (1633)
[15] Sahih Ibn Maaja (73)

destinies are connected to causality. As we observe that sometimes one's death is connected to his journey to somewhere, while some dies of sickness or eating something, and so on. Hence, these are some impending causes, and, with prayer, one can stay aloof from them. This what this Hadith signifies when it says: "Nothing extends one's life span but righteousness, nothing averts the Divine Decree but supplication, and nothing deprives a man of provision but the sin that he commits." [16]

Sheikh Saleh Al-Fawzaan said: This Hadith signifies that prayer is a cause for one to be blessed with bounty. There are many things connected with causality. Upon the presence of cause the effect comes into existence. When a Muslim prays, he is fortunate to get blessing, and if he gives it up, he is stricken by woe, as Allah extends one's life if he maintains good relation with his kith and kin, and his life span is shortened if he does opposite. Allah knows best! [17]

Shawkani said: With prayer, the Almighty wards off the ill-fate He ordained, and it has been enunciated by many Hadiths. [18]

There are people going through the health disorder and misery in their children and wife,

[16] Fatawa Al-Jame Al-Kabir from the website of Sheikh Ibn Baaz.
[17] Website of Sheikh Saleh Al-Fawzaan
[18] Tuhfatuz Zakirin (34)

and they keep praying for the couple of years, and still their prayer is not answered. From our superficial perspective, we tend to think that the prayer went in vain, however, we should rather believe that Allah’s profound wisdom decided not to respond the prayer instantly or it was responded by fending of an evil, or that Allah knew that one’s condition in suffering would be better, for it might inspire him to get close to the Almighty, to pray to Him in meekness and submission, and hand his affair over to Him. When Allah finds him in such a situation of meekness and submission, He choose it for him, for it is far better for him.

There are people whose condition in suffering was more progressive and improved than that of his pre-suffering condition. Even they themselves confessed that their days of suffering were most beautiful. It was not due to their love for suffering, but it was due to their strong attachment to Allah, the days when they worshipped Allah with devotion, their hearts became more enthused with sublimity and spirituality, their interests were different where they used to despise the acts of disobedience and adore the acts of obedience, and they submitted themselves to the dictate of the Almighty. All these commendable habits owe to their suffering. When Allah considers it better for you to remain in suffering, He lets it continue with you. He postpones your prosperity to a time known to Him only; a time that surprises you

with prosperity which you had not even expected or wished.

When you ask Allah, have faith in His assurance, be assured that His choice for you is far better than that of yours, and do not lose hope in getting your prayer responded, rather be assured that waiting for your suffering to dawn into the prosperity is also a kind of worship and be mindful of this fact no matter how long your suffering lasts, for your patient waiting signifies that you have an unwavering faith in the assurance given by the Almighty to respond your prayer.

In the prophets, we find the solace. Many of them prayed for years with no response from the Almighty, although they were the most noble figures on the surface of the earth. When you pray to the Almighty, you consign all your worries to Him and His majestic Sagacity and Might. Hence, immersed yourself in peaceful vibes and placid mode, for you have entrusted your affair to the One Who is All-Knowing and All-Wise.

The prayer fends off the woe before it strikes one as it wards it off after it befalls him. It opens up the doors to the mercy, and it is the most precious thing ever asked from Allah. Hence, firmly stick to the prayer.

If a preordained woe befalls one, the prayer is helpful to ward it off, and it is yet to befall him, the prayer prevents it. One does not know what is preordained by the Almighty. Hence, we are in

dire need to put all our trust in Allah, His choice, and His ordained decrees. Be assured that your prayer either resists the woe before it strikes you or it fends it off after it befalls you. When one has enough energy and enthusiasm to pray and devote himself to the Almighty, he must do it as much as he can, especially in the times specified for the acceptance of the prayer.

We have observed many people who were on the brink of abysmal danger, injury, and calamity, but the Almighty miraculously saved them due to their prayer and or the prayer made by others for them, and did not even realize that it was warded off despite it was ordained to strike them. On the other hand, there are people who were stricken by adversities, woes, and miseries for a long time, and the people around him thought that their woes will definitely terminate their lives, but Allah guide them to pray which helped them to get out of their dilemma and get back to their normal life which they conceived to be impossible. The Messenger of Allah (PBUH) said: “The precaution cannot benefit one against the fate and the prayer benefits against that which strikes and that which does not.”[19]

Ibn Rajab said: “As long as one incessantly sticks to the prayer, remains hopeful to get it responded, His prayer is very likely to be

[19] Classified by Albani as Hasan in Sahih Al-Jame (7739)

responded. Whoever consistently knocks the door, for sure it will be opened for him.” [20]

The incessant prayer is highly probable to open the door to relief and prosperity. Hence, do not perceive the response from the Almighty to be impossible. Just comply with all the prerequisites, etiquettes, and do’s and don’ts of the prayer, for they are the keys to ensure the response to your prayer.

{وَإِذَا سَأَلَكَ عِبَادِى عَنِّى فَإِنِّى قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ ٱلدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا۟ لِى وَلْيُؤْمِنُوا۟ بِى لَعَلَّهُمْ يَرْشُدُونَ} البقرة: ١٨٦

[When My servants ask you (O Prophet) about Me: I am truly near. I respond to one’s prayer when they call upon Me. So let them respond (with obedience) to Me and believe in Me, perhaps they will be guided (to the Right Way).] 2:186

This verse is preceded and succeeded by the verses illustrating the obligatory fasts in Ramadan starting from this verse:

[20] Jami’ul Ulum Wal-Hikam (3/1157)

{يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُتِبَ عَلَيْكُمُ ٱلصِّيَامُ كَمَا كُتِبَ عَلَى ٱلَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ} البقرة: ١٨٣

[O believers! Fasting is prescribed for you—as it was for those before you1—so perhaps you will become mindful of Allah.] 2:183

Commenting on this verse, Ibn Aashur said: “This verse signifies that the prayer in Ramadan by the anybody who keeps fast is worthy to be responded.” [21]

Let’s reflect on the phrase, “I am truly near” in the verse:

As discussed, this verse implies the utmost nearness of Allah to His servants.

The word *Ibaadi* (My servants) in the possessive form with Arabic letter"ي" indicates the abundance, amplitude, and the severity as opposed to the word *Ibaad* (Servants) which indicates the inadequacy and scarcity. For instance, in this Quranic phrase (فبشر عباد) [Give glad tidings to my (few) servants], the word *Ibaad* is described without letter "ي" that indicates the very few numbers of those servants who are blessed with glad tidings. On the contrary, this verse says “*Ibadi*” (عبادي) which signifies that the Almighty is near to all.

[21] At-Tahrir Wat Tanwir (2/179)

The prayer fosters love and amicability among Muslims. When a Muslim prays for his brother in his absence, it is responded. Such kind of prayer signals that one's outer display of love for anybody is in consonance with what lies in his inner conscience. You can only figure out one's love for you with some signs, such as his prayer for you in your absence which assures you that his outer emotion is in alignment with his inner feelings, and signifies his piety, sincerity, and profound bounding.

Abud Darda (RA) says: "I pray for seventy of my brothers when I fall prostrate specifying them with their respective names." [22]

It indicates that own a pure heart and an immaculate nature when you praise Allah on the blessings He bestowed on you and on others as well, and when you recite this supplication in the morning:

Allāhumma mā aṣbaha bī min ni`matin
aw bi aḥadin min khalqik,
fa minka waḥdaka lā sharīka lak,
falaka 'l-ḥamdu wa lakash-shukr.

O Allah, whatever blessing has been received by me oranyone of Your creation is from You alone.

[22] Musannaf Ibn Abi Shaibah (2/199)

You have no partner. All praise is for you and thanks is to You.

It’s an utterly commendable habit to accustom ourselves to the prayer for every deceased even if we don’t know him.

{رَبَّنَا ٱغْفِرْ لَنَا وَلِإِخْوَٰنِنَا ٱلَّذِينَ سَبَقُونَا بِٱلْإِيمَـٰنِ} الحشر: ١٠

[Our Lord! Forgive us and our fellow believers who preceded us in faith.] 59:10

Some virtuous youths stick to offer Salat in Masjid where funeral prayers are offered quite often with the object to get reward and pray for the deceased. They really own a pure and immaculate heart.

When you spare your time to pray form Muslim, be mindful of what Allah says in the Quran about His virtuous servants:

{وَٱلَّذِينَ جَآءُو مِن بَعْدِهِمْ يَقُولُونَ رَبَّنَا ٱغْفِرْ لَنَا وَلِإِخْوَٰنِنَا ٱلَّذِينَ سَبَقُونَا بِٱلْإِيمَـٰنِ} الحشر: ١٠

[And those who come after them will pray, “Our Lord! Forgive us and our fellow believers who preceded us in faith.] 59:10

Ibn Taimiya said:

“One’s prayer for his brother in his absence is more likely to be responded than his prayer for the one who is right there before him, for it is more sincere and away from any sort of shirk.” [23]

When you heard of those committing the sins and it makes your blood boil to see them violating the things restricted by Allah, beware of letting your anger go in wrong direction that might result in curse and harboring the grudge against them. You should rather consider them of your family and relatives and ask Allah to guide them. Even your silence with regard to them is a kind of error, for it’s imperative for us to pray for the guidance of our fellow Muslim brothers. Your prayer for them might bring about the paradigm shift in their life without even you realize it.

The prayer is one of the characteristics of pious people. Allah says about the prophets:

{إِنَّهُمْ كَانُوا يُسَـٰرِعُونَ فِى الْخَيْرَٰتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ۖ وَكَانُوا لَنَا خَـٰشِعِينَ} الأنبياء:٩٠

[Indeed, they used to race in doing good, and call upon Us with hope and fear, totally humbling themselves before Us.] 21:90

When Allah describes the story of Ibrahim and Ismail when they were building Kaaba, He says:

[23] Majmu’ul Fataawa (1/328)

{وَإِذْ يَرْفَعُ إِبْرَٰهِـۧمُ ٱلْقَوَاعِدَ مِنَ ٱلْبَيْتِ وَإِسْمَٰعِيلُ رَبَّنَا تَقَبَّلْ مِنَّآ ۖ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ}
البقرة: ١٢٧

[And remember when Abraham raised the foundation of the House with Ishmael, both praying, “Our Lord! Accept this from us. You are indeed the All-Hearing, All-Knowing.] 2:127

Commenting on this verse Ibn Kathir says: They were doing a good deed and asking Allah to accept it. [24]

Wuhaib Ibn Ward narrates that the Messenger of Allah (PBUH) recited the verse:
{وَإِذْ يَرْفَعُ إِبْرَٰهِـۧمُ ٱلْقَوَاعِدَ مِنَ ٱلْبَيْتِ وَإِسْمَٰعِيلُ رَبَّنَا تَقَبَّلْ مِنَّآ ۖ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ}
البقرة: ١٢٧

[And remember when Abraham raised the foundation of the House with Ishmael, both praying, “Our Lord! Accept this from us. You are indeed the All-Hearing, All-Knowing.] 2:127

Then he (PBUH) cried and said: “O Khalil (close friend) of Rahman, you are afraid of not getting the acceptance even when you are raising the columns of His House.” [25]

This is exactly what Allah said about the sincere believers:

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[24] Tafsir Ibn Kathir (1/427)
[25] Sharhud Dua Minal Kitab Was Sunnah (1/116)

{وَ ٱلَّذِينَ يُؤْتُونَ مَآ ءَاتَوا۟ وَّقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَٰجِعُونَ} المؤمنون: ٦٠

[And who do whatever [good] they do with their hearts fearful, [knowing] that they will return to their Lord] 23:60

Explaining this verse Saadi said: They comply with the dictates of the Almighty and perform *Salat*, *Zakat*, *Hajj*, and *Sadaqa* to the extent possible, still they are afraid of the day when their deeds will be produced before the Almighty and they will have to appear before Him.

The Prophet Ibrahim along with his son Ismail prayed to Allah:

{رَبَّنَا وَٱجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِن ذُرِّيَّتِنَآ أُمَّةً مُّسْلِمَةً لَّكَ} البقرة: ١٢٨

[Our Lord! Make us both [fully] submit to You1 and from our descendants a nation that will submit to you.] 2:128

They why did they ask Allah to make them Muslim (submissive) despite they were already Muslims?

Salam bin Muti said that they were already Muslims, however, they asked Allah to make them steadfast. [26]

[26] Masu’ah Aqwal Imam Ahmad (2/433)

The prayer is the final resort and the ultimate shelter of the suppressed and downtrodden class of people. Allah says:

{وَلَا تَحْسَبَنَّ ٱللَّهَ غَـٰفِلًا عَمَّا يَعْمَـلُ ٱلظَّـٰلِمُونَ إِنَّمَـا يُـؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ ٱلْأَبْصَـٰرُ} إبراهيم: ٤٢

[Do not think (O Prophet) that Allah is unaware of what the wrongdoers do. He only delays them until a Day when (their) eyes will stare in horror.] 14:42

This verse is a warning for the oppressor and a solace to the oppressed one.

Allah also says:

{أَلَمْ يَعْلَمُوٓا۟ أَنَّ ٱللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَىٰهُمْ وَأَنَّ ٱللَّهَ عَلَّـٰمُ ٱلْغُيُوبِ} التوبة: ٧٨

[Do they not know that Allah (fully) knows their (evil) thoughts and secret talks, and that Allah is the Knower of all unseen?] 9:78

Ibn Taimia says: The more you ask Allah, the more you are adorable to Him. [27]

[27] Maj’mu’ ul Fataawa (1/39)

Let us contemplate on some verses of Surah At-Talaq. It talks about divorce, nonetheless, it delivers great messages that inspire our hopes.

{وَمَن يَتَّقِ ٱللَّهَ يَجْعَل لَّهُۥ مَخْرَجًا}

{وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُۥٓ ۚ إِنَّ ٱللَّهَ بَٰلِغُ أَمْرِهِ }

الطلاق: ٢-٣

[And whoever is mindful of Allah, He will make a way out for them, and provide for them from sources they could never imagine. And whoever puts their trust in Allah, then He ﴿alone﴾ is sufficient for them. Certainly, Allah achieves His Will.]
65:2-3

{قَدْ جَعَلَ ٱللَّهُ لِكُلِّ شَىْءٍ قَدْرًا} الطلاق: ٣

[Allah has already set a destiny for everything.]
65:3

{وَمَن يَتَّقِ ٱللَّهَ يَجْعَل لَّهُۥ مِنْ أَمْرِهِۦ يُسْرًا} الطلاق: ٤

[And whoever is mindful of Allah, He will make their matters easy for them.] 65:4

{وَمَن يَتَّقِ ٱللَّهَ يُكَفِّرْ عَنْهُ سَيِّـَٔاتِهِۦ وَيُعْظِمْ لَهُۥٓ أَجْرًا} الطلاق: ٥

[And whoever is mindful of Allah, He will absolve them of their sins and reward them immensely.] 65:5

{سَيَجْعَلُ ٱللَّهُ بَعْدَ عُسْرٍ يُسْرًا} الطلاق: ٧

[After hardship, Allah will bring about ease.] 65:7

{لَا تَدْرِى لَعَلَّ ٱللَّهَ يُحْدِثُ بَعْدَ ذَٰلِكَ أَمْرًا} الطلاق: ١

[You never know, perhaps Allah will bring about a change of heart later.] 65:1

The poet says:

Anything in dilemma soon gets out of it when I pray to Allah.
Many people got a way out from their troubles due to their prayers only.

Ibn Qayyim said: Some virtuous saint said, “When I am in need and I pray to Allah to fulfill it, it opens up the door for me to submit myself to Him, whisper to Him, know Him, show my

humiliation and meekness to Him. I like such a condition to continue and it is more adorable to me than the acceptance of my prayer.” [28]

Ponder over it! Your need opens up the door for you to whisper to Allah, submit yourself to Him, and show your meekness to Him. Even if your need is not met, it improved your attachment to Allah. Hence, it is far better for you than getting your need fulfilled. Indeed, the prayer gives us an overwhelming pleasure. It had been sufficient for us even if it were to be a worship only.

The poet says:

Allah bestows man hidden bounties that cannot be perceived by the cognitive sense.
Many a prosperity comes after one’s difficult time to wipe out all the sorrows from his melancholic heart.
Many an adversity strikes you in the morning and disappears by the evening.
When you are in trouble, put all your trust in the Almighty, the Exalted.
Don’t worry if you are in affliction, the Almighty has many hidden bounties for you.

[28] Madaarij As-Saalikeen (2/229)

The etiquettes and the prerequisites of the prayer

Ibn Qayyim said in Madaarij As-Saalikeen: Umar bin Khattab used to say: “I am not concerned about getting my prayer responded, rather I am concerned about the prayer itself. When I am inspired to pray, I am certain it is coupled with response.” [29]

The prayer is responded only when it is in compliance with some conditions, and they are as follows:

- Anybody praying must be certain that it’s Allah alone who respond to the prayer. He must have unwavering faith that Allah alone is Competent to respond to His prayer. As He says:

  {أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ} البقرة: ١٠٦

  [Do you not know that Allah is Most Capable of everything?] 2:106

  {أَمَّن يُجِيبُ ٱلْمُضْطَرَّ إِذَا دَعَاهُ} النمل: ٦٢

  [Who responds to the distressed when they cry to Him.] 27:62

{وَمَا كَانَ ٱللَّهُ لِيُعْجِزَهُ ۚ مِن شَىْءٍ فِى ٱلسَّمَٰوَٰتِ وَلَا فِى ٱلْأَرْضِ } فاطر: ٤٤

[29] Madaarij As-Saalikeen (3/103)

[There is nothing that can escape Allah in the heavens or the earth.] 35:44

Anybody praying must be aware that Allah is the only entity who is Capable of responding to the prayer. He should have firm belief that no consultant, friend, supporter, and companion can help him without getting support from Allah. The human resources only work at the dictate of the Almighty, the Exalted.

One must not despair no matter how implausible his prayer seems to be. Things may be implausible for humans, however, for the Almighty, they are just at His dictate and order. We do not need to assure ourselves of the promise of Allah to respond to the prayer, rather we need to have an unwavering faith. How we can be able to have such a faith? We just have to be certain that Allah is the only entity Who is All-Capable, All-Affluent, Bountiful, and Gracious. If we realize this fact, we will never give up prayer and feel tired of it. Whoever continues to knock the door, it definitely opens up for him.

- To seek the intercession with valid means. And they are as follows:

1. The names of Allah and His attributes, or the one’s good deeds as it has been described in the of those who got stuck in a cave with a huge rock that closed the entrance of the cave:

Abud Abdur Rahman Abdullah bin Umar bin Khattab narrated that he heard Messenger of Allah (ﷺ) as saying: "Three men, amongst those who came before you, set out until night came and they reached a cave, so they entered it. A rock fell down from the mountain and blocked the entrance of the cave. They said: 'Nothing will save you from this unless you supplicate to Allah by virtue of a righteous deed you have done.' Thereupon, one of them said: 'O Allah! I had parents who were old, and I used to offer them milk before any of my children or slaves. One day, I went far away in search of grazing and could not come back until they had slept. When I milked as usual and brought the drink, I found them both asleep. I hated to disturb them and also disliked to give milk to my children before them. My children were crying out of hunger at my feet but I awaited with the bowl in my hand for them to wake up. When they awoke at dawn, they drank milk. O Allah! If I did so to seek Your Pleasure, then deliver us from the distress caused by the rock'. The rock moved slightly but they were unable to escape. The next said: 'O Allah! I had a cousin whom I loved more than any one else (in another version he said: as a man can love a woman). I wanted to have sexual

intercourse with her but she refused. Hard pressed in a year of famine, she approached me. I gave her one hundred and twenty dinars on condition that she would yield herself to me. She agreed and when we got together (for sexual intercourse), she said: Fear Allah and do not break the seal unlawfully. I moved away from her in spite of the fact that I loved her most passionately; and I let her keep the money I had given her. O Allah! If I did that to seek Your Pleasure, then, remove the distress in which we are.' The rock moved aside a bit further but they were still unable to get out. The third one said: 'O Allah! I hired some labourers and paid them their wages except one of them departed without taking his due. I invested his money in business and the business prospered greatly. After a long time, he came to me and said: O slave of Allah! Pay me my dues. I said: All that you see is yours - camels, cattle, goats and slaves. He said: O slave of Allah! Do not mock at me. I assured him that I was not joking. So he took all the things and went away. He spared nothing. O Allah! If I did so seeking Your Pleasure, then relieve us of our distress.' The rock slipped aside and they got out walking freely". [30]

Commenting on this Hadith, Ibn Baaz said: This detailed Hadith relating the story of the former nation signifies the importance of one’s intention and his sincerity to Allah, and that He relieves one’s stress and tremendous afflictions with

[30] Agreed upon.

one’s good deeds he ever sincerely performed for the sake of Allah, and He also rewards him with Paradise, saves him from hell-fire, and doubles his good deeds. [31]

2- To seek intercession with the prayer of a virtuous person who is alive and capable to pray. When Ibn Baaz was asked about one’s saying: “Brother, do not forget me in your prayer.”, he replied: It’s ok to say it, however, it’s better to avoid it, for one might trouble his brother with his frequent request, but there is no harm to request one’s brother for prayer occasionally. It is narrated in authentic Hadith transmitted by Muslim that the Messenger of Allah (PBUH) said: There would come to you a person from Yemen who would be called Uwais and he would leave none in Yemen (behind him) except his mother, and he would have the whiteness (due to leprosy) and he supplicated Allah and it was cured except for the size of a dinar or dirham. He who amongst you meets him should ask him to supplicate for forgiveness (from Allah) for you. It is also narrated that when Umar (RA) headed for Umrah, he said: “Brother, do not forget me in your prayer.” But the chain of this Hadith is somehow weak, however, the Hadith of Uwais is enshrined in Sahih Muslim. In short, one’s prayer for his fellow Muslim brother or companions, or friends is commendable and it is a kind of good deed.
Allah says:

[31] Commentary to Riyadhus Saliheen on the website of Sheikh ibn Baaz.

{وَأَحْسِنُوَاۛ إِنَّ اللَّهَ يُحِبُّ ٱلْمُحْسِنِينَ} البقرة: ١٩٥

[And do good, for Allah certainly loves the good-doers.] 2:195

The he further said: It signifies that there is no issue in requesting a virtuous man to pray and seek forgiveness for somebody in hope that Allah might accept his prayer. There is no harm ff you request anybody to ask Allah to forgive you, mend your heart, keep you firm on your belief, bestow the beneficial knowledge on you, or give you a good life partner. [32]

- One must not be in hurry about the acceptance of his prayer. How does it happen? The Messenger of Allah (PBUH) said: The supplication of the servant is granted in case he does not supplicate for sin or for severing the ties of blood, or he does not become impatient. It was said: Allah's Messenger, what does:" If he does not grow impatient" imply? He said: That he should say like this: I supplicated and I supplicated but I did not find it being responded. and then he becomes frustrated and abandons supplication.[33]

Ibn Qayyim has outlined a wonderful parable for the one who prays for a month or year or

[32] Fatawa Ad-Durus on the website of Sheikh Ibn Baaz.
[33] Classified by Albani as Sahih in Sahih Al-Jame (7705)

two-year, and he gets bored and frustrated when the response is delayed. He says: “Such person is like the one who sows the seed or plants a sapling, and continues taking care of it by irrigation, but when he feels that it is taking too much time to grow to the perfection, he gives it up.” [34]
Same is true with the person who prays to Allah and hopes to get the immediate response, and gives it up when it is not responded promptly.

See how long the Prophet Zakaria (PBUH) had to wait to get his prayer responded when he prayed:

{رَبِّ لَا تَذَرْنِى فَرْدًا وَأَنتَ خَيْرُ ٱلْوَٰرِثِينَ} الأنبياء: ٨٩

[My Lord! Do not leave me childless, though You are the Best of Successors.] 21:89

How long the Prophet Jacob (PBUH) had to wait when his son Joseph went missing. He continued waiting and praying to his Lord, and his unwavering faith made him repeat these eternal phrases:

{إِنِّى لَأَجِدُ رِيحَ يُوسُفَ لَوْلَآ أَن تُفَنِّدُونِ} يوسف: ٩٤

[You may think I am senile, but I certainly sense the smell of Joseph.] 12:94

[34] Ad-Daa Wad-Dawaa (1/15).

{وَأَعْلَمُ مِنَ ٱللَّهِ مَا لَا تَعْلَمُونَ} يوسف: ٨٦

[And I know from Allah what you do not know.] 12:86

{فَصَبْرٌ جَمِيلٌ وَٱللَّهُ ٱلْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ} يوسف: ١٨

[So I can only endure with beautiful patience! 2 It is Allah's help that I seek to bear your claims.] 12:18

{عَسَى ٱللَّهُ أَن يَأْتِيَنِى بِهِمْ جَمِيعًا ۖ إِنَّهُۥ هُوَ ٱلْعَلِيمُ ٱلْحَكِيمُ} يوسف: ٨٣

[I trust Allah will return them all to me. Surely, He alone is the All-Knowing, All-Wise.] 12:83

{وَلَا تَاْيْـَٔسُوا۟ مِن رَّوْحِ ٱللَّهِ إِنَّهُۥ لَا يَاْيْـَٔسُ مِن رَّوْحِ ٱللَّهِ إِلَّا ٱلْقَوْمُ ٱلْكَـٰفِرُونَ} يوسف: ٨٧

[And do not lose hope in the mercy of Allah, for no one loses hope in Allah's mercy except those with no faith.] 12:87

Hence, we should be assured that our prayers do not go in vain. If they are not responded, Allah might postpone them to even more beautiful time. Only Allah what is the best for us and when

and where it will be best fitting for us. Many things that we conceive them to be well fitting for us turn troublesome for us. Many a timeframe we guess to be better for the execution of certain plans, but the delayed or early execution happens to be better. Many a thing we dislike, but it brings good to us. Any good thing you missed might happen to be an evil if you grabbed it.

We have a lesson to learn in the story of Khidhar when he killed the boy.

{وَأَمَّا ٱلْغُلَـٰمُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَآ أَن يُرْهِقَهُمَا طُغْيَـٰنًا وَكُفْرًا} الكهف: ٨٠

[And as for the boy, his parents were true believers, and we feared that he would pressure them into defiance and disbelief.] 18:80

Saadi said: It was destined for that boy that when he will grow up, he will force his parents to be defiant and disbeliever. His parents will surrender to him either out of their love or their need to his child, or he will pressure them to submit to the defiance. Hence, Khidhar killed him to save the religion of his parents. What can be of more benefit than this killing, even though it appears inappropriate and deprives him of his progeny. Allah will give them the better progeny.[35]

[35] Tafsir As-Saadi (482).

- One should have good thought about Allah with complete faith. When we pray, we should be fully assured that the Almighty will hear our prayer and He will respond to us by any means. In the verse:

{أُجِيبُ دَعْوَةَ ﴿لدَّاعِ إِذَا دَعَانِ} البقرة: ١٨٦

[I respond to one’s prayer when they call upon me.] 2:186

The conditional sentence is framed in a pattern that first comes the conditional preposition followed by conditional verb and the final clause, however, in this verse, the final clause comes first before the condition to signify the assurance and the inevitability. Likewise, it comes with the conditional preposition "إذا" instead of "إن" that is interchangeably used for certain and uncertain things, as Allah said:

{قُلْ إِن كَانَ لِلرَّحْمَـٰنِ وَلَدٌ فَأَنَا۠ أَوَّلُ ٱلْعَـٰبِدِينَ} الزخرف: ٨١

[Say, ﴿O Prophet,﴾ “If the Most Compassionate ﴿really﴾ had offspring, I would be the first worshipper.”] 43:81

On the other hand, the preposition "إذا" is only used to signify the certainty.

Hence, pray to Allah with firm belief in the acceptance. One must have good thought about Allah, for it inspires to do good deed. The servant should adhere to the prayer, repentance, and seeking forgiveness with all the firm belief in the acceptance.

- One must be completely attentive when praying. Inattentiveness while praying is like loosening one's bow while targeting. The more powerfully your bow is stretched, the more likely you are to hit the target. Hence, anybody praying must be fully attentive, and mindful of the glory of the One Whom he is asking and what he is uttering in the prayer. It's not fair for the lower servant to address the Exalted Lord with inattentive heart.

The Prophet (PBUH) said: "Whoever is stricken with sorrow, pain, or ailment, and says: "Allah is my Lord with no partner.", he is relieved of it." [36]

Munawi said: Whoever says: "Allah is my Lord with no partner" with sincerity, realizing the meaning and living up to its prerequisites, believing that Allah is his Lord with no partner, and that He along relieves his pain, and directing his face toward him only, he will never return disappointed. When anybody steps to his lord, hands his affair over to Him, and submits himself to him with no partnership, his pain is definitely alleviated, and when anybody prays

[36] Sahid Hadith Series (6/592)

with careless heart, his prayed is not responded at all.” [37]
Some virtuous predecessors said: “The prayer is an effective antidote to the disease, but the carelessness renders it ineffective as does the livelihood earned with unlawful (*Haram*) means.”

- For one’s prayer to be responded, the means of his livelihood mut be legit and pure. Abu Hurairah narrated that the Messenger of Allah said: "O people! Allah is Pure and, therefore, accepts only that which is pure. Allah has commanded the believers as He has commanded His Messengers by saying: 'O Messengers! Eat of the good things, and do good deeds.' (23:51) And He said: 'O you who believe (in the Oneness of Allah - Islamic Monotheism)! Eat of the lawful things that We have provided you...”' (2:172). Then he (ﷺ) made a mention of the person who travels for a long period of time, his hair is disheveled and covered with dust. He lifts his hand towards the sky and thus makes the supplication: 'My Lord! My Lord!' But his food is unlawful, his drink is unlawful, his clothes are unlawful and his nourishment is unlawful, how can, then his supplication be accepted?" [38]

Commenting on this Hadith, Ibn Baaz said: The Prophet (PBUH) mentioned a person who travels

[37] Faid Al-Qadir (6/66)
[38] Sahih At-Tirmizi (2989)

a long distance with his hair ruffled and loaded with dust, then he raises his hands towards the heaven saying, “My Lord, My Lord”. This person is well aligned with all the prerequisites of the acceptance of one’s prayer. He is a traveler with a messy and dust laden hair, and a miserable destitute about whom Allah said:

{أَمَّن يُجِيبُ ٱلْمُضْطَرَّ إِذَا دَعَاهُ} النمل: ٦٢

> [Who responds to the distressed when they cry to Him.] 27:62

He cries to Lord saying, “O Lord, O Lord”. Notwithstanding his compliance with all these prerequisites of the acceptance, his prayer is not accepted. Why? Because the means of his livelihood, nutrition, and clothing is unlawful. Hence, relying on unlawful means in the nutrition, victuals, and clothing deprives one of the privileges of getting his prayer responded.

Hence, the believer must fear Allah and be mindful of Him. He should seek the lawful means to earn his livelihood and victuals. If he does not stick to the lawful means of livelihood, and gives up the unlawful ones, his prayer might not be accepted even if he complies with other prerequisites of the acceptance. Sometimes even the prayer of a disbeliever is accepted when he is distressed. One’s compliance with the prerequisites of seeking *Halal* (Lawful) and

> sincere devotion to Allah is one of the effective causes to get his prayer responded as opposed to his adherence to the unlawful means of livelihood. We have no power and no might (to comply with these prerequisites) except by Allah. We ask Him for safety. [39]

Some virtuous predecessors, as mentioned above, said: “The prayer is an effective antidote to the disease, but the carelessness renders it ineffective as does the livelihood earned with unlawful (*Haram*) means.”

- We must disclaim our strength while praying and take refuge in the might and strength of the Almighty, as we do in the supplication of Istikharah when we say:

"Allahumma inni astakhiruka bi 'ilmika, wa astaqdiruka bi qudratika, wa as-'aluka min fadlikal-'azim. Fainnaka taqdiru wa la aqdiru, wa ta'lamu wa la a'lamu, wa Anta 'allamul-ghuyub. Allahumma in kunta ta'lamu anna hadhal-'amra (and name what you want to do) khairun li fi dini wa ma'ashi wa 'aqibati amri, (or he said) 'ajili amri ajilihi, faqdurhu li wa yassirhu li, thumma barik li fihi. Wa in kunta ta'lamu anna hadhal 'amra (and name what you want to do) sharrun li fi dini wa ma'ashi wa 'aqibati amri, (or he said) *wa 'ajili amri wa*

[39] Comment to the Al-Arba’ein Al-Nawawiyyah from the website of Sheikh Ibn Baaz (May Allah have mercy on him.)

ajilihi, fasrifhu 'anni, wasrifni 'anhu, waqdur liyal- khaira haithu kana, thumma ardini bihi."

(O Allah, I consult You through Your Knowledge, and I seek strength through Your Power, and ask of Your Great Bounty; for You are Capable whereas I am not and, You know and I do not, and You are the Knower of hidden things. O Allah, if You know that this matter (and name it) is good for me in respect of my Deen, my livelihood and the consequences of my affairs, (or he said), the sooner or the later of my affairs then ordain it for me, make it easy for me, and bless it for me. But if You know this matter (and name it) to be bad for my Deen, my livelihood or the consequences of my affairs, (or he said) the sooner or the later of my affairs then turn it away from me, and turn me away from it, and grant me power to do good whatever it may be, and cause me to be contented with it). And let the supplicant specify the object."[40]

We should entrust Allah with our affair and ask His blessing in everything. For our knowledge is limited and the Almighty's comprehensive knowledge requires us to bind our needs with His knowledge of what is fair and unfair for us.

- For the acceptance of the prayer, we should repent and make up for our misdeeds. Confessing one's sin is one of the major

[40] Al-Bukhaari (7390)

etiquettes of the prayer. Hence one must repent and make up for his misdeeds to others before raising his hands to pray.

Ibnul Jauzi says: “One of the subtle and prime etiquettes of the acceptance of one’s prayer is to repent and make up for the misdeeds to others.”[41]

The Muslim desperately needs Allah, His support, assistance, encouragement, mercy, and response to the prayer. Then how he can be audacious enough to defy Him, do wrong to His creatures, and ask Him to accept his prayer! Why don’t we consider our prayer and need to Allah as a powerful motive to repent, quit the sin, and stop oppressing His slaves? Don’t we utter these words in *Sayyidul Istighfaar*:

Allāhumma anta Rabbī lā ilāha illā ant,
khalaqtanī wa anā `abduk,
wa anā `alā `ahdika wa wa`dika mastaṭa`t,
a`ūdhu bika min sharri mā ṣana`t,
abū'u laka bi ni`matika `alay,
wa abū'u bidhanbī faghfir lī
fa'innahu lā yaghfirudh-dhunūba illā ant.
O Allah, You are my Lord, there is none worthy of worship but You.
You created me and I am your slave.
I keep Your covenant, and my pledge to You so far as I am able.

[41] Mukhtasar Minhajul Qasideen (56)

I seek refuge in You from the evil of what I have done.
I admit to Your blessings upon me,
and I admit to my misdeeds. Forgive me,
for there is none who may forgive sins but You. [42]

Hence, let us first acknowledge our sins and take refuge in Allah and ask Him to forgive us.

The Prophet Jonah (PBUH) acknowledged that he did wrong despite holding the rank of prophethood when he cried out to his Lord:

{فَنَـادَىٰ فِى ٱلظُّلُمَـٰتِ أَن لَّآ إِلَـٰهَ إِلَّآ أَنتَ سُبْحَـٰنَكَ إِنِّى كُنتُ مِنَ ٱلظَّـٰلِمِينَ} الأنبياء: ٨٧

[Then in the veils of darkness2 he cried out, “There is no god worthy of worship except You. Glory be to You! I have certainly done wrong.”] 21:87

- One must avoid praying against oneself, his property, family, and children. The Messenger of Allah says: "Do not invoke curses on yourself or on your children or on your possessions lest you should happen to do it at a moment when the supplications are

[42] Sahih Al-Bukhari (6306)

> accepted, and your prayer might be granted."[43]

The misery befell many people in themselves, family, possessions, and the children for the coincidence of their curse with the time when Allah’s wrath descends. Hence, we should train ourselves to avoid invoking the curse against ourselves, our children, smartphones, vehicles, and everything we possess as to avoid the lifelong regret.

[43] Transmitted by Muslim (3009)

The etiquette of the prayer

Some of the major etiquettes of the prayer are as follows:

- One should repeat his prayer thrice, direct his face to Qibla, and raise his hands. Abdullah ibn Masud (RA) narrated that when the Prophet (PBUH) prayed, he repeated his prayer thrice, and when he asked Allah, asked thrice.[44]

Sheikh Ibn Baaz said that it's preferrable to direct one's face to Qibla while praying. [45]

He further said: Raising one's hands while praying is of the causes of getting one's prayer responded anywhere. Messenger of Allah says: "Your Lord is characterized by modesty and concealment. He feels shy to return his servant empty handed when he raises his hands to Him." [46]

[44] Muslim (1794)
[45] Website of Sheikh Ibn Baaz (Fataw Ad-Durus)
[46] Website of Sheikh Ibn Baaz (Fataw Ad-Durus)

- One should maintain purity when praying. Sheikh Ibn Baaz said: “When one’s prayer is coupled with Salat and purity, it’s more likely to be accepted.” [47]
- One should shed tears while praying. How heart touching are the following words said by somebody:

Stand near the door of The Glorious Kind with meekness and humility. Bow your head down to Him, disgrace yourself, let your eyes shed tears and your heart be humiliated. When you have nowhere to go except the door to your Lord, where would you go and in whom you take refuge, if He drives you away?
Be like the child who expresses his desire to his parents, and when they stop him, he starts crying. Just be like this child. When you ask your Lord and He does not entertain your request, cry like a toddler. If the response is delayed, shed tears at the door of your Lord in a way that your condition should speak out with these words: My Lord, I stand near your door, take refuge in your protection, anticipate your forgiveness, pleasure, and bounty, if you thrust me away, who is there to take me closer, if you abandon me, who is there to accept me, and if you deserted me, who is there to help me? I have no Lord and Master except You. I take refuge in Your pleasure from your rage, in

[47] Website of Sheikh Ibn Baaz (Fataw Ad-Durus)

Your safety from your punishment, and in You from You I cannot count Your praises. You are as You have praised Yourself. You are the Most Bountiful and Generous. There is no might and power except with you.

One’s motive of the prayer should be virtuous. He should ask Allah the acceptance that leads him to do good deeds, as it we see it in the invocation made by the Prophet (PBUH) Moses:

{هَـٰـرُونَ أَخِى، ٱشْـدُدْ بِهِۦٓ أَزْرِى، وَأَشْـرِكْهُ فِىٓ أَمْـرِى، كَىْ نُسَبِّحَكَ كَثِيرًا، وَنَذْكُرَكَ كَثِيرًا} طه: ٣٠-٣٥

Aaron, my brother. Strengthen me through him, and let him share my task, so that we may glorify You much, and remember You much. 20:30-35

- Complain of your grief and need to Allah as did the Prophet Ayyub (Job) when he said:

{وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُۥٓ أَنِّى مَسَّنِىَ ٱلضُّرُّ وَأَنتَ أَرْحَمُ ٱلرَّٰحِمِينَ} الأنبياء: ٨٣

[And remember when Job cried out to his Lord, “I have been touched with adversity,1 and You are the Most Merciful of the merciful.”] 21:83

- Keep your voice low and pray quietly as mentioned in the Quran:

{ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ}
الأعراف: ٥٥

[Call upon your Lord humbly and secretly. Surely, He does not like the transgressors.] 7:55

Explaining this verse Ibn Kathir said: In *Sahihain,* Abu Musa Ash'ari (RA) narrated that Messenger of Allah (PBUH) said: "O people, take it easy. He Whom you are calling is not deaf or absent. He is with you (i.e., by His Knowledge), He is Hearing and He is Near."
Ibn Jurainj narrated from Ata Al-Khurasaani said that Ibn Abbas said: The word "تَضَرُّعًا وَخُفْيَةً" in the verse means secretly. It means pray to your Lord with your humble heart with all your belief in His Oneness and *Rububiyyah* (Lordship) secretly between you and Him only, not openly and pompously.

Abu Darda (RA) narrated from Zaid bin Thabit (PBUH) that the Messenger of Allah (PBUH) taught him a supplication and ordered him to enjoin it to his family every day. He said, every day utter this prayer in the morning:

Labbaik Allahumma Labbaik Wa sadaik Wal Khairu fi Yadaik Wa minka wa bika wa ilaika.

As’aluka Allahumma Ar-Ridha Badal Qadha, Wa Ash’hadu Annaka In Takilni Ila Nafsi, Takilni Ila Dhai’atin wa Auratin wa zanbin wa khati’atin. Wa Inni la athiqu Illa bi rahmatik. Faghfir li Zanbi kullahu. Innahu la yaghfiruz zunuba illa anta, wa tub alayya innaka antat Tawwabur Rahim.

O Allah, labbaik (I am always ready), wa saidaik (give me blessing after blessing). The good is in Your Hand, and it’s from You, by You, and to You. O Allah, I ask contentment with destiny. I testify that if You handed me over to myself, You will leave me to the loss, waste, sin, and transgression. I only trust in Your mercy. Forgive all my sin, for nobody, except You, forgives the sins, and accept my repentance. Indeed, You are All-Accepting and Merciful. [48]

Real accounts on the effect of prayer from various countries related directly to me, and

[48] Narrated by Ahmad and classified by Albaani as Sahih.

I described them with minor touch-up in the style and narration:

First Account:

I suffered from acute cancer. Doctors said that such type of cancer has no immunity treatment except the removal of the affected area. I did Ruqya continuously with complete Quran and repeated the heart touching verses. I incessantly prayed to Allah and repeatedly said: “O Allah you have truly said that your mercy is comprehensive to all thing, and I am one of these things, I request your mercy that is comprehensive to all thing.” I repeatedly remembered Allah, entreated and beseeched Him. When I felt weak and deviated by Satan, I listened to the lectures to get strength, and did Istikhara for the process of the removal of my affected part.

When the surgery time was approaching, I was filled with a strange sense of recovery. I asked the doctor to repeat the scanning to make sure whether I still need the removal process, but she insisted on it, for she was sure that it my cancer was extremely acute and the removal surgery must be carried out. I gave in to her insistence, and when she completed the surgery, she was shocked to know that my breast had no cancer cells. I praised Allah and bowed down to Him in thanksgiving that He accepted my prayer. My

delight at the acceptance of my prayer made me forget the pain of the removal surgery.

Some days later they said that the cancer has shifted to my bones. I repeated*: Ya Qawiyyu, Ya Aziz, Ya Man La Ghaaliba Lak.* (O the One Who is Strong, O the One Who is Powerful, O the One Who is not overpowered by anybody.) Then they carried out another CT scan which showed that my bones were intact from getting affected. When the month of Ramadan came, they said it shifted to the womb. I prayed regularly and intensely especially in the odd nights. My tongue never got tired of Zikra and Dua. I repeated: "My Lord, Your Prophet told us that prayer relieves the pain. My Lord, all I know that You are Capable of everything." When CT scan was done, they told me that my womb had no cancer cells. I fell prostrate in the hospital to express my gratitude to Allah, and I realized that my Lord is Kind and His bounties are abundant.

Despite my breast is removed that makes me unattractive, I became aged and feeble, and I am about to miss out the right time for the marriage, I have firm belief that Allah will give me a virtuous spouse, and then I will relate my story to you to prove that nothing hampers Allah, and His power is not restrained by any impediment. I will continue to stick to patience and belief as long as it is destined by Allah's wisdom.

Second Account:

I married seven years ago and blessed with a son. With Allah’s will, my son suffered from delayed growth. We visited hospitals and carried out the treatment process in the specialized centers, but the improvement was very slow and hardly perceptible. The situation between me and my husband got tense and the family pressure intensified. When my son was two-year old, I was pregnant with his sister. I had absurd doubts about her movements. When it reached sixth month, I consulted a lady physician specialized in infant growth. She said, your daughter is facing undergrowth problem and needs treatment. I found that it is the same condition his brother went through. All praise is

due to Allah who filled with steadfastness, strength, and patience. I cried on my way to home and was perplexed how will I tell my family about my daughter; however, I summoned up the courage and informed them about the matter. They broke into tears, and I calmed them down telling that it's something destined by Allah Who never burdens anybody beyond his capacity. Do not cry, rather pray for the recovery.

People misbehaved us and trolled us with their remarks. They tauntingly hurled their words at us saying: Your children are disabled. When they will be able to speak? Why do they wear glasses? Why does your daughter drool?

In the beginning, their remarks disappointed me utterly, however, now I do not care them at all. I handed my affair over to Allah alone with conviction that when He loves anybody, he tries him. I recalled a quote I had read: "Anybody suffering should be aware that Allah does not try anybody because of his disgrace, rather He does so because he is beloved to Him." I always said to myself that Allah is Kind to His salves, and that when He wants anything to come into existence, he just has to dictate: "Be", and it immediately comes into existence. I prayed and prayed with firm conviction that Allah will heal them, bless them with health and safety, and will make us blessed with them. Alhamdulillah, I had dreams of glad tidings. I had dream that my son and daughter were able to walk safely. Allah

gave us the glad tiding in Ramadan. To my surprise, my son started walking. The immense happiness and delight engulfed us at this blissful occurrence. My feelings were ineffable at that moment and I could not believe my eyes. When he walked his first step, he was five. In the same year in Ramadan, Allah again blessed us with another glad tiding when my daughter walked her first step amidst *Takbir* and *Tahlil* at the age of four. All praise is due to Allah!

It all happened due the favor of Allah. Our Lord's reward is abundant when bestowed, and His recompense is incredible when it is bestowed unexpectedly.

Third Account:

In the year 1411 AH my son was in sixth standard when he first came to know about the detrimental effect of alcohol consumption. He developed an abnormal anxiety about alcohol to the extent that he asked to throw away all the medicines containing alcohol lest the Satan may tempt him to consume alcohol and he might get addicted to it.

This anxiety disturbed him in Salat and worship. Every day he would come to me with teary eyes and say that Satan said to me do so and so.

I tried in vain to convince him continuously for five years. The matter turned worst when one day he said to me: Mom, Satan says to me that I will never get rid of this anxiety and I have troubled my family a lot, hence, I should jump out from the window. My mind got numb to hear this. Some of my relative suggested me to visit a lady who offers *Ruqya*. When I intended to go there, she said: The lady will ask you your mother's name and some other relevant things. Do not worry at such questions. When I was sure that she is deviated in her belief, I tore the paper scrap apart containing some digits. I made *Wudhu* (ablution) when the clock was striking 11 at night. I performed the prayer and invoked my Lord "O Allah, I abandoned this lady only to seek your pleasure. I ask you to recompense me with a better solution."

In the morning, I went for my work while I was somehow worried about my son. The day passed and when I was back to Home, my son welcomed me with beaming face running to me and saying: Mom, my anxiety is no more. I said: I did it happen?
One of the teachers delivered a lecture that made me feel that my abnormal anxiety is no more and as if I was awakened to the life.

All praise be to you, my Lord. The life sounds blissful only with you. Since that day onwards, our life was back to the normal track with the grace and mercy of Allah. Now my son has become a civil engineer, got married, and blessed with two children. Alhamdulillah!

Fourth account:

With his grace, Allah guided me in the early age. I wore *Naqab* (veil) at the very tender age of fourteen which was unusual in my social surrounding. Ever since I was twenty, I prayed intensely to Allah to bless me with a kind and virtuous husband. However, I destined for me to remain single till the age of thirty. Nobody asked for my hand except for one or two.

Notwithstanding my prayer, I was not able to find in my society even a single man having the characteristics I wished. I felt that I don’t have the qualities that other girls have. Sometimes I heard from other girls the negative remarks on my veil and that it was the reason for the delay in my marriage, but their remark did not influence me and neither did it make me unstable. I used to say in my prayer: My Lord, even if my desired match is not there in my society, but I am certain that You are Able to create one such match for me. I told me lord in

Sajda (prostration) all the details of my desired groom.

By God, there was no such match in my environs. Despite all these odds, I relied on the power of Allah. I said: My Lord, I do not have the vision but You do, I do not know but You do, I do not have ability but You do.

When I was thirty-three, a man asked for my hand who owned many more characteristics than those I desired. Only one month was left for our marriage and all affairs got settled amazingly within such limited time.

Now six and half year have passed over my marriage. Allah accepted my accepted my prayer and blessed me with a husband who owns ineffable characteristics that exceed my expectations. He is the best husband and the best friend. All praise be to You, my Lord.

I am still not blessed with child, and I have faced many hardships and tribulations, but when I look at my husband, I say to myself: The One who blessed me with such a wonderful husband will surely bless me with virtuous offspring as well.

Fifth account:

I live with my husband and his parents in a single house. My father-in-law is a business with a lot of wealth. He kept his money is our house. One day he came to take his money, he searched for it, but did not find it. He asked his wife: Where is the money? She refused to have any information about the money and the place where it was preserved. He called upon me and asked me about the funds, I also said to have no information about it. At hearing this, he went crazy and charged me with theft. This grave

allegation made me cry and they decided to investigate my room, and they did with no luck. I said to them with ceaseless tears in my eyes: I did not commit the theft, but I hand my affair to Allah. They investigated every corner of the house except the room of my mother-in-law, for they were certain that she was free from the charge of theft. I objected to them for not investigating her room, but they strongly neglected the possibility of getting the money in her room. I insisted to investigate her room as they did with mine. They searched the room with no luck. I said there is a suitcase which is still to be investigated. My mother-in-law said, that is too far and there is nothing in that suitcase. My father-in-law supported her. I insisted to search it but they neglected my request on the pretext of impossibility. I climbed a ladder to take down the suitcase, and I broke down into tears when they prevented me to take it down. I prayed to Allah with a burning pain that shook my being. I felt as if my body is trembling due to their injustice to me. While I was getting down, I invoked Allah with a loud voice to send down a strong blow over the head of the thief.

Glory be to Allah!

I had not even reached the floor from the ladder until that suitcase fell down hitting the head of my mother-in-law and cracked open, and they found the money there. I got down from the

ladder with a sense of conquest at the acceptance of my prayer and Allah’s support against those who did injustice to me. It was crystal clear that my mother-in-law was the one who committed theft. She got a severe punishment that she never forgot throughout her life.

Note:

Sheikh Ibn Baaz said:

It’s better not to curse against anybody who does injustice, rather one should ask Allah to guide him, take him to the right path, and give the oppressed ones their right. If anybody curses him, it’s ok if he does it to the extent of his injustice. When he observes that the oppressor was stricken, it signifies that his prayer was accepted. When he curses that may Allah strike him in his children, property, and vehicle, the acceptance of his curse is evident when he is exposed to any unexpected danger. However, we recommend not to curse the oppressor, rather one should ask Allah to guide him, recompense him for his wrong doing, and guide him to return the right he annexed. Cursing is a kind of revenge and retaliation. Hence, it’s better not to curse, rather one should pray for his guidance and that Allah take him to the right path and make him return the right he annexed.

Sixth account:

My son fell ill suddenly. His condition worsened and the doctors were unable to diagnose his disease. We carried out multiple x-rays, diagnosis, and study, but it was still unknown. We continued to practice *Ruqya* and recite Surah Al-Baqarah to seek its blessing.

He continued to be sick for months. In the month of *Zilhijjah*, he turned more serious and lost his consciousness which rendered him motionless. I was extremely grieved to see such a horrific illness of my son. I decided to go to Mecca to pray for my son seeking the blessing of this holy place. My husband dismissed my plan, for it was Hajj season and Mecca was crowded. I insistently requested him to go there on the nineth of *Zilhijjah* when pilgrims are in *Arafah*, and the Haram premise is empty.

I headed to Mecca and reached there in the morning of Arafa. I stayed in Haram the entire day and only went out for washroom. I engaged myself all the time in Salat, prayer, crying before Allah, and complaining of my grief to Him till the night. Then I came back to my city and the next I went to visit my son with all my affirmation in his recuperation. I place my hand on his hand and addressed him saying: My sweetheart, I am your mom, are you conscious of my presence? At

this, his father remarked: How do you expect him to reply while he lost his consciousness? I turned to my son and said: My sweetie, show them that you are feeling my presence. He moved his finger and pressed my hand. I cried in frenzy out of the immense delight. I praised Allah that He had mercy on me and he accepted my tears and prayer.

Although my son is still sick and many of his limbs are still defunct, I praise Allah on the blessing of his stable health and his presence with us in our home. I ask Allah to bless him with complete recovery and relief as I ask the recovery for all the Muslim patients.

Seventh account:

We got settled in our new house with all the hope that we will be prosperous there. We lived a life mixed with pain and pleasure.

After one year, my father got hit by the disease, and it penetrated his body and made it emaciated. With this disease, he never led a joyful life in the house and he began his journey toward the death. His body crumbled down and got more deteriorated. During this time, I got engaged and my marriage date was appointed. My marriage was revoked on the wedding night itself. After a short period of time, my father passed away. We lived our life with all its pain and pleasure with endurance, contentment, and anticipating the reward in our suffering.

My sister got married after praying and beseeching Allah. She did not enjoy her life with her husband, rather she suffered a lot with psychological trauma and other physical tragedies and health ordeals. She was not blessed with child. She turned to Allah with

prayer throughout the day and night. We continued to pray for the relief of her misery and affliction and we also practiced *Ruqya Shar'iyag*, until she got divorced. She still praised Allah, had patience, anticipated the reward, and never give up praying.

She continued to suffer from the health disorders for six years while sticking to the prayer and *ruqya*. During these years, my brother fell ill and died unexpectedly. We continued to stick to prayer, *ruqya*, and almsgiving along with humble invocation. My sister frequently got tired, but she never relented and gave it, until we came to know that it was a spell bewitched to affect all the members of my family, and it got dismantled with the recitation of the Quran. We were certain that Allah protected us against more dangerous consequences and, with prayer, He drove them away.

Now with the Grace of the Almighty, our life ushered in the prosperity, and we abundantly praise and thank Allah that he protected our religion, helped us remain steadfast on it, accepted our prayer, and relieved us of our pain.

Eighth account:

My son was stricken with a sudden eye disorder. It got worsened to the extent that it affected most of his organs and physical systems. We carried out multiple screenings to figure the disease. They carried out two craniotomy surgeries, still there was no clue to diagnose the disease. One day, the doctors said that he is having some tumor in his brain that requires chemotherapy.

We grieved to hear this and vehemently prayed to Allah, requested all the family members to pray as well, and we all entreated Allah that night with prayer and *istikharah*. We did not sleep that night. Every time I went to his father, I found him in *Sajda* (prostration) invoking with cry. When he got tired, some drowsiness came over him before the dawn. Then he woke up to perform Fajr Salat. When returned, he said to me that I had a dream that a man clad in white dress came to me beaming and pointed to me with his hand to stop the prayer.

When the morning dawned, he went to the hospital to visit the doctor and give his final nod to the chemotherapy.

He says: I strolled in the hospital laden with grief with my gaze lowered down. I suddenly felt the steps approaching and lifted my head. To my surprise, it was the same person in the same dress and complexion I had visited in my dream. He said to me: Are you the father of so and so child? I nodded with yes. He said to me to accompany him to his clinic. I entered his clinic completely amazed to note that his face was exactly matching the one I saw in dream. He said: I am the doctor following up the condition of your son. I examined his reports and followed up his condition. Now my takeaway is opposed to all other doctors. I concluded that he is suffering from brain cell inflammation not the tumor, and it can be cured with anti-

inflammatory treatment without chemotherapy. At hearing this, I said *Takbir* and *Tahlil*, and I fell prostrate in thanksgiving. Tears streamed down my cheek when I informed the doctor about my dream. He was strikingly surprised at this!

Although my son is still sick for four years with most of his organs not working properly, I am happy that the Almighty accepted our prayer. I ask Allah to give him and all the Muslim patients speedy recovery and comfort my eyes with his healing.

Nineth account

I led a beautiful life with my husband. Everybody around me were jealous of me on this lovely life. Some women of my family were extremely jealous of me.

Suddenly there came a twist in my life, and my husband's attitude changed toward me. He started to treat me with disrespect, negligence and rudeness. It was a drastic shift from the previous behavior. It satisfied the resentment of my haters. They were happy to see my husband's misbehavior with me. I asked him about this sudden change, but didn't get any reply. I remained patient and endured it for the sake of children. I used the prayer as my armor.

It was the month of Ramadan. I intensely prayed, still I did not observe any change. However, I did not succumb to disappointment, for I developed an affinity to Allah with my prayer. I kept praying till the Day of Arafah which made me pray more vehemently than ever before. I beseeched Allah, humiliated myself before him with all the surety that heaven doors are wide open to my prayer.

Allah blessed me with consecutive rewards. He blessed with new house, I joined a circle to memorize the Quran, and I was offered a job I never dreamed of it.

Although my husband is no longer mistreating me as he used to do earlier, I feel the kind of pleasure and affinity to the Almighty in the prayer that made me forget the joys of life and made it easy for me to get rid of them.

Tenth Account

I lived in a flat, and in the same building some other families also live. We were poor folks. The water and electricity bill was shared by all of us. When water bill issued, nobody of us was able to pay it for months, until it reached to a huge amount equal to that of half cost of the house.

Over the years, families got scattered. Some died, some passed away, and some sold their flat and left. Only our family remained there. As a result, all the expense of the unpaid bills was imposed on us. We were perplexed how to pay such a huge bill while we hardly earn the livelihood to survive. The world seemed to be narrow to us despite all its vastness. We took refuge in the One Who reliefs the pain, eases the hardship, alleviates the grief, and fixes the problem. I headed to Allah with prayer and meekness. When the Day of Arafa came, I prayed more vehemently, expressed my need to Allah crying and breaking down into sobs and tears. When Eid was over, my husband decided to pay the bill even with a small amount. He asked the employee to tell him the due amount, he told him a very small amount that was far lesser than expected. My husband was surprised to hear

this, and he asked: how can it be possible. I am pretty sure that the due amount must be far greater than this. The employee said: Nowadays, the system is facing some dysfunction, and we are not able to retrieve the past data. We found only this much due amount on you.

We were immensely pleased and came to know that nothing can overpower Allah. We bowed our head to the Almighty in thanksgiving. Glorified is the One Who operates all the affairs.

Eleventh account:

Alhamdulillah I was blessed with baby girl. She was hearing impaired. We bought her hearing aid ever since she was three. Her mother faced the severe difficulty to teach her the pronunciation and the letters. She turned seven, and she was still not able to speak the word clearly. Years passed, and I continued praying with these words: “O Rahman, O Rahman, O Rahman, who taught the Quran, and created the mankind, help my daughter speak clearly.”

Alhamdulillah, now she passed the secondary classes and speaks fluently, and ready to complete memorizing the full Quran over the next month. All praise be to Allah! Glory be to

the Kind Lord who responds to the one who calls upon Him.

Twelfth Account:

My first child cried frequently during the day and night ever since he was born. Doctors got disappointed of his situation. They expressed their inability to diagnose and cure the disease. It made me lose hope in his recovery and survival. However, every time I returned with a spirit reinforced with more hope, optimism, trust in the Lord of the universe, and a conviction that only Allah can heal my son; the One Who is not overpowered by any disease.

I continued praying with a highly reinforced hope that was not for his recovery, but for his good character, excellence, distinction, and that one day my son, too, will become a doctor.

Years passed, my son grew up, got healed, and became a well-developed healthy youth with no ailment, rather he became a renowned doctor widely acclaimed by everybody.

O Allah, make him the comfort of my eyes.

Epilogue

Bear in mind, O the servant of Allah, that you have a Lord who asks you to pray and assures you of the acceptance. The Lord Who is not overpowered by anything, the Affluent, Kind, and All-Capable.

Do not leave any of your need unasked, and do not limit your needs to worldly affairs only,

rather heed to your Hereafter need as well, for you need it more than those of your worldly needs.

Do not lose hope in getting your prayer responded no matter how longer it takes, for you have a Lord Who is All-Wise and All-Knowing. Do not quit praying if the acceptance is delayed, for the acceptance has a suitable time fixed by the One Who is All-Knowing, Kind, and Merciful. Do not let the despondence overwhelm you, no matter how long you suffer. Sometimes your faith is tested with long lasting suffering, and bear in mind that you have a Lord to reward you on your suffering and elevate your rank with it.

How matter how long does the gloomy night last, one day the dawn will definitely sneak in with its bright gleam as to instill joy and energy in your heart and spirit.

I ask Allah to accept your prayers, bless you with a beautiful heart, content soul, and contagious smile.

Peace and blessings be upon our Prophet Muhammad, and all praise be to Allah with Whose blessing the good deeds attain perfection.